

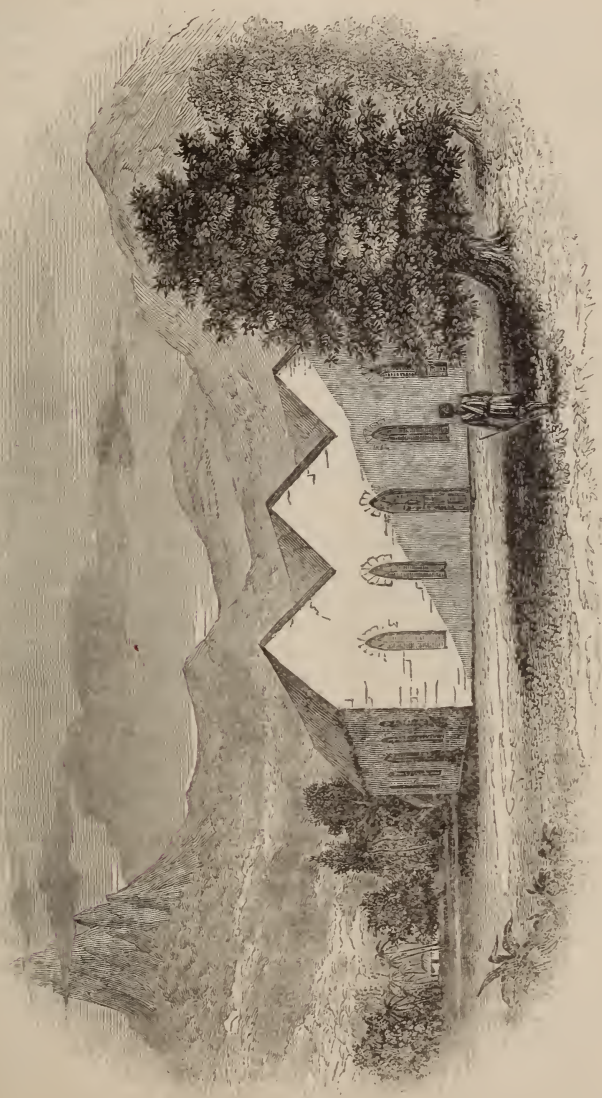




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THE  
MISSIONARY MAGAZINE  
AND  
*Chronicle.*

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NEW CHAPEL AT TITIKAVEKA, ISLAND OF RAROTONGA.

## SOUTH SEAS.

## NEW CHAPEL AT RAROTONGA.

(From Rev. C. Pitman, Gnatangia, Aug. 26, 1841.)

THE erection of edifices for the worship of God is always, to the Christian, a source of unfeigned pleasure ; and, I doubt not, it will gratify the Directors to be informed that another temple has been dedicated to the service of Jehovah, in Rarotonga. The 11th of last June was the day appointed for opening the new stone chapel at Titikaveka. At an early hour the church-members belonging to the different settlements assembled. On entering the chapel, I was surprised to see every seat occupied. As two or three hours would elapse before the arrival of Mr. Buzacott, I requested the people to walk about the settlement till it was time for divine service, but they preferred sitting where they were. I had the pleasure of dedicating the building to God by prayer and reading the Scriptures. An excellent discourse was then delivered by my respected colleague, the Rev. A. Buzacott, of Avarua, from 1 Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." The hymns were read by Taunga, late superintendent of the school in that place, but now a student in the institution for preparing young men for Missionary labour. May the glory of God be here constantly manifested, and immortal souls renewed and saved for generations to come!

The Gospel was introduced into these districts in the year 1832. Pity for the wretched state of the inhabitants prompted me to the use of means for their deliverance from spiritual death ; for at that time they were living "without God, and without hope in the world," abandoned to every species of vice, and many of them notorious for their violent opposition to the Gospel. At first they suspected some political design, but when at a public meeting the native teacher and myself stated the object we had in view, to instruct them in the word of God, they gave us a cordial welcome, and not long after a great change was perceptible.

Such has been the origin of the little interest at Titikaveka, and such the result, little anticipated by me, of my first visit. "The Lord has done great things for us, whereof we are glad." To Him alone be glory for ever! In this place, the Gospel has been constantly preached ; and, I hope, much good done. The enemy of souls did not tamely give up his possession—his strong-hold of many generations. Various have been his attempts to regain the ascendancy, but "He, who sits in the heavens, has laughed" at him, and frustrated all his deep-laid schemes. Hitherto the Gospel has triumphed ; yea, and will triumph!

The accompanying sketch is a representation of the chapel. The village in which it stands is situated on the south side of the island. In the back ground is a range of woody mountains, over which, on the left, ascends the peak of Teatukura—the highest point in the island. On the right stand two large Barringtonia trees of many ages' growth. The chapel itself is built of coral-stand-stone, which is found on the shore in beds from one to two feet thick : in some parts it is extremely hard and compact, being composed of shells and sand closely cemented together. The building is 61 feet square inside ; the walls are 25 feet high and three feet thick ; there are 17 windows and 3 doors, all arched with the same stone. To guard against storms, it is covered with three roofs, supported on four iron-wood columns.

To be spared to see the completion of such a fine and substantial building for the worship of God, is to me a cause of thankfulness and joy, and earnestly do I pray that, in it, hundreds of immortal souls may be born again of the Spirit, and those who have through grace believed, "be built up in their most holy faith."



## SUMMARY.

THE readers of the *Missionary Magazine* will be gratified to receive, in the engraving of the present number, another proof of the zeal and industry of the christianised inhabitants of Rarotonga, in the additional *spacious and substantial Sanctuary*, (page 97,) which they have recently erected for the worship of God. How delightful thus to mark the progress of civilisation, knowledge, and piety, among a people who, until visited by the Gospel, were sunk to the lowest degree of barbarism and licentiousness!

The enlightened and reflective friends of our Society will, we are assured, derive much pleasure from the novel communication we are this month enabled to lay before them,—the *First Report* of the Seminary established at Bangalore, for training native Christians for the work of the ministry. A commencement has thus been made, on, we trust, a solid and judicious basis; and, though the new Institution may not be imposing, or calculated for popular effect, we consider it as one of the most important and promising features of Missionary operations in our own times. Similar attempts to prepare a well-instructed ministry are either commenced, or contemplated, in every principal sphere of our exertions, and we devoutly hope that the great Head of the Church will richly bestow, both on the tutors and the students, the marks of his divine favour, and the graces of the Holy Spirit.

The *Autobiographies* of two of the Inmates of the Seminary at Bangalore afford proof that *personal religion is made, as it ever ought to be, an essential qualification for the work of the ministry*. For, although the modes of thought and expression employed by the *youthful writers are peculiar to their country and condition*, the Christian will recognise in them that faith and love which are the fruits of the same grace, in every country and in every age.

The *Schools of India for male and female children* respectively, in which they enjoy the advantages of domestic and religious oversight, as well as those of useful and Christian education, we regard as the beauty and the strength of our several stations; and we cherish the confident expectation that, under the divine benediction, from among the children, thus early separated from the debilitating and loathsome associations of idolatry, will be raised up a race of faithful evangelists and able ministers of the New Testament. The experience of our American brethren in Ceylon affords a striking confirmation of the efficiency of this system, while the neglect of it, in the early efforts of certain scenes of Missionary labour, is one of the chief causes of that weakness and deterioration now so painfully exhibited.

In no quarter of the globe have the triumphs of the Gospel, in modern times, been displayed in brighter glory than in *Africa*. The curse of Ham has long rested with unmitigated force upon his progeny. In darkness and misery, cruelty and bloodshed, there have been found, and still are found, the most hateful and monstrous exemplifications of iniquity; but where sin abounded, grace doth much more abound; and the Missionary churches of that dark land now present not a few breathing the tenderness of Christ, and adorning the doctrine of the Gospel, who, but for the transforming power of his Spirit, would have been guilty of each other's blood. To this, the various communications received from Dr. Philip, during his visit into the interior, (from which we make the present selection,) bear witness, affording alternately occasion for lamentation and woe, thanksgiving and praise.

The extract, from the Society's Report not yet published, will afford our readers correct views of the history and progress of our *Missions in Jamaica*, and induce them, we feel assured, to hold in high esteem and generous confidence,

our devoted brethren who labour with conscientious diligence and watchfulness to promote the intelligence and purity—the true prosperity of the churches gathered, by their labours, from among the heathen.

The liberal contributions to the cause of Christ, from the *churches in Berbice*, leave us nothing to desire, but that the same spirit may descend on the friends of Christian Missions both at home and abroad, for then their resources would be found more commensurate to the loud demands of God's gracious providence, and the urgent and affecting appeals of a perishing world.

## INDIA.

### FIRST REPORT OF THE THEOLOGICAL SEMINARY AT BANGALORE.

THE following has been communicated, under date, Dec. 27, by the Rev. E. Crisp, who fills the office of tutor in the Tamil department of the seminary :—

It may be known to many friends, that the Directors of the London Missionary Society, deeply impressed with the importance of not merely employing native agency, but of having that agency as efficient as possible, resolved upon attempting the formation of a Theological Seminary at this station; and it was thought that, from the peculiar locality and circumstances of the place, students might be received, and their education conducted, in three languages, Canarese, Tamil, and Teloo-goo. The execution of this plan was entrusted to the writer, on his return to India, in conjunction with our beloved brother, the late Rev. J. Reid, of Bellary, who, it was hoped, would bear an efficient part in forming and conducting the Institution. How soon that hope was cut off, and the church on earth deprived of his valued services, is already but too well known. The undertaking was, therefore, left to be commenced by a single tutor, after the subject had received deliberate and careful attention.

Upon inquiry, it appeared evident, that we were likely to meet with some persons fitted to become students in the Tamil branch, and that some who were designed to labour in Canarese, understood Tamil sufficiently to receive instruction through the medium of that language. A commencement was therefore made in February, with the three native teachers on this station; who were joined in May by two students from Salem and Coimbatore: one has since come from Madras, and another from Salem. Application has been made for the admission of two others from Walajahpettah, and one at Bangalore, who have been accepted, but have not yet joined. On their doing so, the class will contain ten students.

It may be hoped that Christian boarding-schools, and other institutions of a

similar kind, will, under the divine blessing, be the means of raising up young men suited to receive an appropriate theological education, with a view to their future employment as preachers of the Gospel; but it is also thought that among the Tamil Missions more especially, Christianity has obtained so firm and extended a footing, that, judging from analogy in similar cases, there will likewise be found in the various native churches, a number of adult Christians of acknowledged piety, and with gifts suited to the work of the Christian ministry, who may be received into the seminary. It must be obvious that if suitable candidates can thus be met with, the plan will have the advantage of their being brought forward without all that previous expense which the boarding-school system involves, and without the embarrassment arising from the difficulty of disposing of such as (after all their advantages) cannot properly be led forward to Missionary work, while their introduction to the ministry will bear marks of being more evidently brought about by the concurrent indications of the Spirit and Providence of God.

While the idea of an artificial ministry is to be seriously deprecated as a great evil, we consider that if none are received but those who have already given some evidence that they possess graces, gifts, and talents, which indicate that it is the will of the Lord they should be employed as his messengers of mercy, the plan will not lie open to the objection of interfering in any measure with the high prerogative of Him whose special office it is to call forth and qualify men for the ministry of reconciliation. There has, therefore, been no effort to give undue publicity to the plan, nor has there been any general invitation to those who consider themselves qualified to become candidates. Such a course would have been

likely to be productive of embarrassment, and might have been a strong temptation to unsuitable aspirants. The plan has been confided to the minds of the Missionaries, and they have been requested to look around them, and see whether they could recommend any who would meet the design of the Institution; and it is upon such recommendation they have been received.

The subjects to which the students have attended, are principally, systematic theology, careful analysis of Scripture, in which they have gone through Ephesians and Philippians, and have commenced the Acts; plans and skeletons of sermons, and essays on subjects arising generally out of the lectures, or the portion of Scripture under consideration, and written in reply to distinct questions given out for the purpose. These papers have frequently indicated a very pleasing acquaintance with divine truth, and give considerable promise of future efficiency.

Our engagements, which are conducted in Tamil, open and close with prayer, and it is my constant desire to render them seasons of practical and devotional advantage, as well as of intellectual profit; and the careful searching of Scripture forms a leading feature in all our inquiries.

The theological course of instruction is intended to include lectures on the general scope, chronology, &c., of the various books of sacred Scripture, on the national peculiarities, civil institutions, and religious observances of God's ancient people, and on the proofs of the divine authority of the New Testament, as well as other kindred subjects.

It is part of the plan, that every student shall attend to the grammatical study of his own language, or the language in which he is designed to labour. They are likewise at present paying attention to the English language, and it is hoped will gain a sufficient acquaintance with it to give them access to the stores of valuable information, on all subjects accessible in that language. Provision is also made for their attending to Sanscrit. Mr. Regel has very

kindly given them a lecture on geography once a week for some time past; the value of which it is believed they appreciate.

The plan of instruction, originally proposed, embraces other studies of a useful and important nature, and we hope that they will gradually, and successively, be introduced, as the advancement of the students and other circumstances render it practicable.

Several contributions have been received from England, for the support of a student, which we reckon may be met for about 10*l*. or 12*l*. a year. Thus far, the building occupied by Mr. W. Campbell for his Canarese school, has been made use of for the seminary; but, as the accommodation afforded is inadequate, and there appears a reasonable prospect that the plan will succeed, we are desirous of erecting such buildings as will afford the general accommodation needed, and a small separate study for each student. It is estimated that the cost will be about 2,600 rupees, and we shall be thankful for any contribution with which our friends will favour us for this special purpose.

In conclusion, the individual, on whom the responsibility of the Institution at present devolves, most earnestly solicits the prayers of the Church of God—for the native churches, that many may be raised up from among them “vessels of honour fitted to the Master's use,”—for himself, that he may have all the grace and wisdom needed in one who is called “to commit to faithful men, that they may teach others also,” the glorious Gospel of the blessed God—and for those who are confided to his care, that they may become “workmen that need not to be ashamed, rightly dividing the word of truth.”

[The Directors avail themselves of this opportunity to state, that they will be happy to receive special contributions, either for the support of students in the Seminary, or towards defraying the expenses connected with the erection and fitting up of the buildings required for the purposes of the Institution.]

## AUTOBIOGRAPHY OF THOMAS WALKER'S STUDENT.

THE appended interesting narrative, furnished by a native youth preparing for the Christian ministry in the Seminary at Bangalore, has been transmitted by the Rev. E. Crisp, the tutor of that Institution. The means of his support have been contributed by friends in Brighton, in token of respect to the memory of the late excellent Treasurer of the Brighton Auxiliary, Thomas Walker, Esq.

I was born of heathen father and mother, at Coimbatore, in the month of December, 1819. Till the eleventh year of my age I grew up in heathenism, and was not only

accustomed by my parents to the worship of false gods, but by the endeavours of my father, I was, moreover, instructed in his school at that place for a length of time in



Tamil, and committed some things to memory from worldly books.

While it was thus, God of his exceeding grace vouchsafed that we who were lying in great darkness, and in the valley of the shadow of death, and were in some degree despised in the estimation of the world, should partake in the benefits of that precious salvation which he has ordained through his Son, and effected our introduction into Christianity by the following means.—After the Rev. Mr. Addis came to Coimbatore, he was inquiring for some days for a well-qualified Tamil schoolmaster to teach in the Mission-compound. But as Christianity was then newly introduced into that place, the fears of the people, founded on their ignorance of it, presented hindrances to the collecting of children, and engaging teachers to instruct them. Yet by means of the Rev. Mr. Addis's Moonsee, who was a friend of my father, the latter obtained the situation of schoolmaster in July, 1830. I was also taught there with other children, and as we had never before read Christian books, we were now astonished, and read them night and day very carefully.

At that time divine worship was held on the Sabbath and other week-days in Mr. Addis's house, the chapel not being yet built. As we frequently saw divine service, and had our wonder excited by it, we became accustomed to attend on it. Our regular attendance was gratifying to Mr. Addis, who observed it, and used his best endeavours that his discourses should be impressed upon us. The Holy Spirit having rendered these discourses powerfully effective on our hearts, my father saw the fearfulness of continuing in a false religion, and, rejecting it from day to day, finally embraced Christianity.

After this he not only entreated Mr. Addis to baptize him, but laboured, that all our family, and especially myself, should be converted. Accordingly, I and a few of our relatives praised Christianity, and were very zealous for it, but not according to knowledge. Mr. A., seeing these things, rejoiced greatly, and in order that my father might be engaged in the sacred work, he instructed him in divine things; and having after a few months, about the beginning of 1832, baptized him, changing, at his request, his heathen name Nimjunda Lingum,\* into Vēdanāyagan,† he appointed him to labour in the sacred work, and further bestowed great pains that I should increase in Christian and useful knowledge.

While it was thus, Mr. Addis having in his sermons showed the impropriety of per-

sons, professing faith in Christ, not receiving baptism, the seal of such profession, it excited my mind very much, and I, therefore, in company with several of our relatives who were waiting to be baptised, went to Mr. A. and requested baptism. After some days' examination and instruction, Mr. Addis baptised me on the 4th of November, 1832, and at my request changed my name Parama Sundiran,‡ into Unmey Udeyan.§ Mr. A., rejoicing at the diligence I evinced for some time after my baptism, was desirous I should by all means improve in Christian knowledge, as well as in English and other useful studies; but, as from various causes, he was prevented from following out this design through other schoolmasters, he determined to receive me under his own superintendence, that I should do whatever he might direct, but especially learn; and he also provided me with food and clothing.

But when that affectionate minister observed that my diligence in spiritual things was abating day by day, and that all his endeavours to prevent the declension did not succeed, and having occasion to proceed to Madras on some business, he sent me away from under his care in 1838, and shortly after commenced his journey. Soon after it pleased God to visit me with a dangerous illness, that made me apprehensive of life, and was calculated to bring me to a right mind. And when the awfulness of sin began in some measure to appear, I read in the 1st, 2nd, and 3rd chapters of the Revelation, the solemn warnings which the Lord Jesus gave to some of the seven churches of Asia, and was greatly alarmed, and began to loathe myself on account of my sins, and had no comfort. In this state of mind I remembered that the merciful God abounded in grace to forgive, and that He who has commanded us to forgive not only till seven times, but seventy times seven, would pardon sins infinitely more than that amount, and that the merits of Christ were sufficient for that purpose; and while I prayed earnestly and besought the pardon of my sins, I received a little consolation. This, with the advice that my father gave me, tended to establish me, and I determined thenceforth to surrender myself wholly to Christ.

A short time after, Mr. Addis returned from Madras, and rejoiced to hear that I began again to manifest a serious concern, and, after giving me some further instruction in divine things, appointed me to go about with the catechists as an assistant. Thenceforth by the grace of God, I was from time to time stirred up to walk diligently.

\* Poison-eating Lingum—a name of Shiven.

† The excellence of the Veda, or religious excellence.

‡ One of heavenly beauty.

§ One possessed of truth (or sincerity.)



I was next convinced that I was doing wrong in not uniting myself to the church of God, as showing that I had received the Lord Christ; remembering the cruel death he endured for my sins, and having partaken of other spiritual benefits. Being stedfastly purposed to join the communion of the Church, I prayed earnestly to be prepared for it by the Holy Spirit, and afterwards stated my mind to Mr. A., who received me into church-fellowship, in April, 1840, and I still continue to trust in Christ the Redeemer, as my refuge.

I moreover praise the God of mercy, who has not only hitherto preserved, but also called me, an unworthy being, to a sacred work, for his glory and the gathering of many souls into His presence; and I cease not to pray that He would qualify me by

His Spirit for this work. It is my earnest desire to engage in it, with the help of the Lord, and I am assured that, to prepare for it, I must diligently read and meditate on the Word of God,—pray,—hear excellent expositions of Scripture,—and in all respects do that which is becoming in the sight of all men, that I may exhibit a good example to all, and thus be continually stirred up myself; for this engagement I know will promote the best interests of my own soul. May the Lord sanctify and bless the desire! I offer my grateful thanks to those people of God, who, in dependence on his grace, labour to instruct and prepare me and others for this work, and in order thereto, benevolently afford the temporal support we need.

UNMEY UDEYAN.

## AUTOBIOGRAPHY OF ENOCH, ALEX. REDFORD'S STUDENT IN THE BANGALORE SEMINARY.

(Communicated by the Rev. E. Crisp.)

I was born in the Salem district, and, until the twentieth year of my age, I not only believed and worshipped many gods, but was also wicked in my conduct. At this time my father died; and afterwards, with my two elder brothers and my mother, I obtained my livelihood by making gold lace. Having read various religious books of the Hindoos, I clearly saw that the doctrine of *many gods* is an error, and that these books are not a history of facts, but only the fables of learned poets. I therefore renounced the worship of idols, and untied and cast away the idol which I wore and worshipped.

I was married in my 23rd year, and though I did not then worship idols, I still rubbed myself with ashes. While I held that the supreme Bramha was one, I learned from philosophy that he exists in five modes, and that if I uttered certain symbolical letters in prayer 108 times a day, that all virtues would be attained, and that Bramha would at last absorb me into himself. I prayed thus every day, seated on a tiger's skin.

It continued thus to the year 1827, when the Rev. H. Crisp came to the garden near the place of my residence, by the grace of our blessed Lord, to preach the Gospel. He opened schools and preached in them and in the streets. At this time, some men came and asked me, saying, "Now, the Christians declare that Christ is God, and that Bramha, Vishnu, and Seva\* are no gods. This is a new thing, what do you say respecting it?" I asked them, "Why do the Christians say that Bramha, Vishnu,

and Seva are no gods?" They answered, "They maintain that these were sinful beings, and guilty of many evil deeds." I replied, "This is an error; Bramha, Vishnu, and Seva, are not, as they think, corporeal, nor have they any members: they are the Supreme Being—the Christians, therefore, do not know them."

After having said this, I went to hear the Rev. Mr. Crisp preach. "God alone," he said, "created the world—there is no God beside him; therefore it is right that all mankind should worship him." This was very exciting and consoling to me. Soon afterwards I obtained the Gospel of John. While reading, I found it related that the Lord opened the eyes of one born blind, and this I supposed was a fable like our Puranas,† and read no further.

As I continued reading, I became sensible that I was in error, and by the grace of our Lord, faith was produced in me, and I prayed to him secretly when no one observed me. After this I left off rubbing myself with ashes, discontinued working on the Sabbath, went to the temple of the Lord, and worshipped God publicly. My brothers and others then cast me out, saying, I must not enter their house. I was not grieved at this, but dwelt in the house that fell to my share of property, reading the Gospel and praying. The troubles which my countrymen and relatives caused me cannot be estimated. They endeavoured to separate my wife from me, but by the grace of the Lord she did not yield, and their efforts were vain. She afterwards tried much to make me leave the

\* The Hindoo Trinity.

† Sacred Books.

religion, refusing even to cook my food. I was not angry, but mildly gave her advice, and not only made known to her the nature of sin, the wrath to come, the merits of the Redeemer, and the worth of salvation, but also entreated the Lord for her.

After I was baptised, my countrymen and relatives, knowing that it was past remedy, persecuted me greatly, and at last even determined to kill me; but, as the Lord did not permit, they could not effect their purpose. After a time, by the exceeding great mercy of the Lord, my wife was converted, and, after six or seven months, received baptism from the Rev. Mr. Walton.

Thus the grace of the Lord is great. For *his* infinite love who redeemed me from the darkness of heathenism—from the sha-

dow of death, and the bondage of the devil—to Him be honour, power, praise, and thanksgiving, now and for evermore! How shall I express all the good which the Lord has done for such a sinner as I am? My soul rejoices in him. I praise him for his grace in appointing and causing me, a sinner so utterly unworthy, to be trained for his work. And now I only commit myself and my poor family to his gracious hand, and pray that he will deal with us according to his will. I am also exceedingly desirous that my relatives and all others may come into this happy state, and glorify one Lord, in order that they may be blessed. May the Lord grant it! Praise to the Father, Son, and Holy Ghost. Amen.

ENOCH.

## NATIVE FEMALE BOARDING SCHOOL AT MADRAS.

(From the Rev. W. Porter, under date, Nov. 5, 1841.)

THIS school was originated by the late Mrs. Drew, and has been successively under the superintendence of Mrs. Bower and Mrs. Turnbull. It is now superintended by Mrs. W. Porter. Its object is to remove the children at the earliest possible period from the associations of heathenism, and to keep them as long as practicable under the influence of Christian instruction. This we are generally able to do for a period of four, five, six, or seven years. They are taught to read and write Tamil and English, and the first few rules of arithmetic; also plain needle-work, knitting, knotting, and marking. Habits of cleanliness and industry are encouraged, their memories are stored with Scripture truth, and their minds exercised as to its meaning. Family prayer is conducted every morning in Tamil, and on the Lord's-day they hear in their own tongue the wonderful works of God. On returning from the house of God, they are questioned respecting the sermon, and very satisfactory answers are frequently elicited.

The school-house is within two or three yards of our dwelling-house. It was built by our landlord, a member of the English church, at an expense of 600 rupees (60*l.*), and has been liberally supported by friends in England. From ladies in Rev. T. Binney's church, and in Dr. Raffles' church, valuable contributions have been received. A grant of 250 rupees, from the Society for Promoting Female Education, has been of great service. We have also been pleased to hear that some ladies in Rev. J. Ely's church have determined to support eight children. Some friends at Beaminster have just sent us a valuable box of fancy articles, which when sold will realize nearly 20*l.*

The present number in the school is 40. At first it was limited to orphan children, but in many cases it is now extended to the children of poor parents: this we find an advantage, as filial feelings are cherished, and a parent's heart is perhaps the first spot in which the religious feeling of a child may be expected to operate. We feel bound also, as far as we are able, to extend the benefits of a Christian education to the children of poor parents connected with our native church.

These forty children, it must be expected, will by their example make a favourable impression on the dark world of heathenism around them. They will go forth with enlightened minds, their memories will be stored with divine truth, the power of conscience will be alive, and they will feel a respect for the Bible and divine worship, even if their hearts should not be savingly impressed and changed. But is it unreasonable to suppose that the light they have received will be vitally and permanently beneficial to them; that the recollection of their early instructions may finally lead them to consideration, conviction, repentance? We think not—we know it to be our duty to instruct them. The history of the past year, combined with our own experience, teaches us, that if the seed-corn be cast upon the waters, we shall find it after many days. The command is clear, "Give a portion to seven, and also to eight;" go beyond the number which signifies abundance rather than keep within it; "thou knowest not what evil shall be on the earth." If the clouds be full of rain, they empty themselves upon the earth; and if our hearts are full of love to these dear children, we shall, in imitation of the

clouds, empty ourselves in order to do them good.

Our monthly expenses, which include the instruction, boarding, and clothing of 40 girls, and also the support of a female Tamil girls' day-school of 30 children, are about 120 rupees a month, or 140*l.* a year : for which we are entirely dependent on the

kindness of our friends, as for this object we have nothing from the Parent Society. Our friends have supported us hitherto : we have every reason to hope they will continue to do so ; and we leave the matter to them, and to the blessing of our Father who is in heaven.

## ORPHAN AND BOARDING SCHOOL AT COIMBATOOR.

(From Rev. J. M. Lechler, Salem, Dec. 31, 1841.)

MANY of our friends are aware that this school was commenced in October, 1840, with four girls, three of whom were supported by friends in England. This year we have received 19, making our present number, (including 6 who were with us at the close of last year,) 22. Among these, we are happy to observe, a very visible improvement in their general conduct, as well as in their learning. Eight of those, who did not know their letters when they joined us, can now read the Scriptures ; and 9 more are learning to read. The girls are engaged in sewing, knitting, and a few of the eldest in domestic duties. We have among the latter a few promising girls, whom we hope soon to place out as Ayahs and in other domestic situations. We have exchanged our schoolmaster for a mistress, and find that the children improve much more under her. During the past year they have saved daily a portion of their dinner during the past year, in order to give its value to the Tract Association. As most of them were heathens, it was with difficulty we could even make them sit still at first ; but we are thankful to observe a decided change in this respect ; their behaviour is now not only orderly but attentive, and their answers are sometimes very pleasing. The eldest daughter of the late Mr. Walton assists in this school, and promises to be of essential service, as she understands the language and takes pleasure in Missionary work. The suspicions of the heathen are gradually wearing away, and several have lately asked us to admit their children, agreeing to leave them with us for six years. We have two children yet infants, one of whom was found in the jungle.

In the course of the year we received eleven boys, who, with the three who were with us at the close of 1840, are, we trust, making satisfactory progress ; nine read the Scriptures, and five are in the second-class books. Of these eight are learning carpentry under a Portuguese maistry, and two tailoring. As we hope that some of these will, like Paul, preach the Gospel without being burdensome to any, labouring with their own hands to supply their necessities, particular attention is paid to

their instruction, and we observe with gratitude a gradual improvement. They have, of their own accord, instituted a little meeting for prayer morning and evening, which is conducted by themselves, and held in their workshop. For this branch of the school we are now under the necessity of building a school-house similar to that we built last year for the girls ; and towards which we have only at present 30 rupees (3*l.*), which has been sent us by two kind friends.

Annexed to this building is to be a room for our East-Indian school, which is conducted on somewhat the same plan as the native school, the instruction being given in Tamil and English. In this we have now five children, who are taught by the late Mr. W.'s second daughter. The funds for it are entirely independent of the native school, and we have at present but one subscriber of 12 rupees per month, Mr. Johns. Though we are not without encouragement in this sphere of our labours, so neither are we without trials. Many of the elder children have formed inveterate habits of idleness and apathy, and, as they do not now feel that learning will be of any use to them, they require the most vigilant superintendence, as well as active example, to draw them out. But we must labour in faith, knowing that it is promised we shall reap, if we faint not.

We now call upon you, dear Christian friends, to pray for us and our youthful charge ; to remember these thirty-six immortal souls, who, if they do not receive Christ into their hearts as the only Saviour, must incur the double guilt of rejecting Him. Cease not, then, we beseech you, to supplicate for us strength, wisdom, and grace ; and while you pray, also act. Remember that we are stationed among nearly a million of never-dying souls ; that, unless received early into the mission, we have little hope of their conversion, at least, of their being established in the faith ; and that we have every prospect of numerous applications. Do not oblige us to reject any. Come forward and help us ere it is too late. Soon will our Lord come to claim his own, and our time for working will be



over. O come and help us, that at that great day these dear children may be found to you a crown of rejoicing. A rupee and a half (3s.) will keep a child in this school for a month. Our friends on the spot are

very kind and liberal, but they are few, very few, and the heathen are perishing day by day. Again we repeat, come forward and help us!

## SOUTH AFRICA.

### MEETING OF THE CHURCH AT KAT RIVER.

TOWARDS the close of last year, the Rev. Dr. Philip commenced a Missionary tour in the interior. In his progress northward, our venerable friend spent his first Sabbath of the present year, at Philipton, Kat River; and in reference to the solemnities of that season, and the state of the Mission generally, he expresses himself, in a communication of which the following is an extract, as much animated and encouraged.

About sunrise, January 2nd, the people assembled for prayer. On the slope on which Philipton stands, I counted thirteen wagons, and the ground was covered with groups, presenting, amidst scenery calculated to raise the soul to heaven, the most picturesque and appropriate appearance imaginable. At the close of the morning service fourteen people were baptised and admitted to the church. After a short interval, the church assembled to celebrate the Lord's Supper. It consists of nearly 700 members, and there were about 500 present. There we beheld Hottentots, Bechuanas, Fingoes, Caffres, Bushmen, listening to the wonderful works of God, and commemorating the most wonderful of all his works—the love of the Father in giving his Son to die for a perishing world—with affec-

tions and sentiments suited to the occasion. On the following day, January 3rd, was held the Anniversary of the Auxiliary Missionary Society. The attendance was good; a great seriousness rested upon the minds of the people, and all seemed deeply affected on hearing of the distressing state of the Society's finances. One poor Fingoe said, "Money is wanted, and it must be forthcoming, and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the Gospel among you." "The Gospel," said another, "is my wealth, my honour, my health, my life, my all, and we must hold it fast." The income of the Auxiliary Society will be greater this year than any former year; and in the year ensuing, I hope it will be doubled.

### PROGRESS AND EFFECTS OF THE GOSPEL AMONGST THE FINGOES.

At this station, there are located several hundred Fingoes—a tribe of savages formerly in a state of slavery to the Caffres, by whom they were called dogs, and treated with contempt and cruelty.

"In 1838, I saw them for the first time," says Dr. Philip, "and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the

Hottentots; but," he adds, "many of them have since been converted, have clothed themselves after the European manner, and are members of the church."

The character of the Fingoes in their heathen state strikingly answers to the inspired portraiture of Paganism, in which it is exhibited as destitute of natural affection. The following are examples—the one supplied by Mr. Read, the other by Dr. Philip—

Among the recent inquirers is an old Fingoe woman, whom I had seen behind the wall of the chapel weeping, but knew not who she was. Singella, the Fingoe native teacher, introduced her to me, and said she had been attending him as an inquirer for several months, and being satisfied as to her hopeful state, he brought her to me. She said that she had come to me with a heavy burden upon her heart; that she had been a great sinner; and that with many

other sins, she had been the cause of the death of her own children, one of whom she burned to death in time of war—the child was sick, and she could not take him with her. She put him into a hut, and on leaving, set fire to it, and thus the child was burnt alive. I asked where she thought of getting relief from her burden. She said, at the feet of Jesus Christ. She had heard that he had died for the worst of sinners, and therefore fled to him for mercy. She

had not, in former days, known what sin was, but now she knew it, and knew the remedy too.

It is no uncommon thing among them, for children to put their aged parents to death, when they are no longer able to provide for themselves. Shortly after Mr. Joseph Read was settled at his present station, some young men took their aged parents to a neighbouring mountain, and left them to perish. Mr. Read, hearing of the circumstance, next day sent them neces-

saries, and in this way they were supported three days.

The old man got strength and crawled back to his hut. In the course of a few days he again disappeared. It was not at first known what had become of him, but afterwards it was ascertained that he was carried back to the place where he had been left to die, and he and his wife were both buried alive by the hands of their own children.

It is delightful, however, to contrast with these awful proofs both of parental and filial cruelty, a striking exemplification recorded by Dr. Philip, of distinguished tenderness and maternal love.

After the defeat of the Tambookies by Capai, a living child was seen beside its dead parent. In the general flight, it was passed unheeded by many who were anxious only to save themselves and what remained of their cattle. One woman, however, looked with sympathy on the child, and, although she had an infant of her own in her arms, she took it upon her back, and, in this state, fled before the enemy for three days, carrying the infant. The child was a Fingoe, and not of the same tribe with its preserver, and many of the companions of her flight urged her to throw away the child; but the remonstrances of some and the ridicule of others had no effect upon her mind. This woman is the wife of the chief's brother, Pala, and is now standing

before me. She is a fine woman; and to the questions I put to her, she replies with great modesty, and wonders that I should take notice of a circumstance in which she only followed the impulse of her feelings, and to which she attaches no merit. I confess that this one instance of benevolence in a heathen female affects me more, and makes me more anxious that they should be brought under the saving influences of the Gospel, than all the exhibitions of depravity I have seen in this degraded country. Let my female friends in England reflect upon the state of females in heathen lands, and think how many thousands of such females are in no better state than the slave—a state from which Christianity alone can raise them.

## WEST INDIES.

### JAMAICA.

THE reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the Society in this island were commenced in the year 1834. Since that period, the number of our agents there has risen from six to nineteen, including six native assistants.

Our Missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is not less than 6,000; and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches; and about three times that number are included in their probationary classes of inquirers. The number of their church-members might have been greatly increased; for the desire of the negroes, who attend Christian worship, to enjoy the external privileges of religion, is strong and universal; but our brethren have been compelled, though reluctantly, to believe, that to a great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and, in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by

their direct personal labours, (in all cases for many months and in some for years,) they have endeavoured to prevent the intrusion of the unworthy and self-confident; while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in bearing testimony to the general purity and zeal of the Mission-churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the Gospel and to their teachers, it may be stated, that, at several of the principal stations, the amount of their free-will offerings during the past year was more than equal to the salary of the Missionary.

## BRITISH GUIANA.

### EXEMPLARY LIBERALITY OF THE NEGRO CHURCHES.

In Demerara and Berbice, the unwearied and persevering efforts of our Missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend; and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the Word of life; and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The Christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of "field-labourers," wrote thus to the Directors, in January last:—

The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than 800*l.* sterling. I have thus been able to meet the entire expense of the station, including current and extra-expenses, repairs, &c., my own and teacher's salary, and to place between two and three hundred pounds to the building fund.

You will not be surprised, when I say it affords me much joy, that the liberality of

the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances; but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.

The Rev. James Roome, of Berbice, informs the Society, that

The services connected with the opening of the new chapel were held on the 1st and 2nd of January, when the brethren Haywood and Davies preached. As the chapel will cost a considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded 400*l.* sterling. I communicate this little matter respecting

myself, simply and only to show you that I have no wish to spend the Society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly 1,500*l.* sterling; being (exclusive of the thank-offerings of the people) nearly 300*l.* sterling more than that of last year.

The Rev. E. Davies, of New Amsterdam, who is zealously exerting himself for the erection of a new and spacious chapel in that town, reports proceedings in the following terms:—

It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church, of only between 300 and 400 members by

all working, raised towards the cause of God during last year; so that whilst we are not ashamed to beg, we are not too lazy to labour.



From these facts, it is evident, that the churches of Guiana well deserve the assistance they have received from the churches of Britain, and that at no distant period they will not only repay their debt of love, but aid us, by their generous contributions, in our efforts to extend throughout the earth the blessings of salvation.

### ADDRESS TO SIR C. T. METCALFE, GOVERNOR OF JAMAICA.

ON the departure of his Excellency from the island, addresses of respect and esteem were presented by the different religious bodies labouring in the Missionary cause, including Episcopalians, Presbyterians, Methodists, Moravians, Native Baptists, and the agents of the London Missionary Society.

The following is the address of our esteemed brethren, with the reply of his Excellency :—

#### THE ADDRESS.

*To his Excellency the Right Hon. Sir Charles Theophilus Metcalfe, Baronet, K.C.B., and Governor of Jamaica.*

MAY IT PLEASE YOUR EXCELLENCY,

We, the Missionaries and Catechists of the London Missionary Society in Jamaica, beg to approach your Excellency with a respectful expression of our sincere regret at your Excellency's resignation of the Government of, and early departure from, this colony.

We discharge an agreeable duty in acknowledging the high ability, firmness, and impartial justice, which have been displayed by your Excellency in administering the Government of this important colony. Peculiar difficulties marked the period at which your Excellency took the Government; but they were speedily and easily overcome, and a season of quiet and security has been ever since enjoyed throughout the island, which we earnestly pray may continue.

In particular, we desire to express our thankfulness to your Excellency, for the great liberality which your Excellency has displayed towards all the Missionaries and other religious and charitable institutions of the island, and especially for the share of it which our own Body has received.

May the Supreme Ruler, who has enabled your Excellency to confer such great benefits on Jamaica, grant to your Excellency a prosperous voyage to our native land, and crown all your future days, wherever they shall be spent, with health, peace, and happiness.

We bid your Excellency—"FAREWELL!"

Signed on behalf of the Body.

ROBT. JONES, Chairman.

JOHN VINE, Secretary.

#### THE REPLY.

*To the Missionaries and Catechists of the London Missionary Society in Jamaica.*

I thank you, Gentlemen, most sincerely, for the kindness which has conferred on me the honour of your obliging address, and for the approving sentiments and good wishes which it conveys.

In the trifling contributions which it has been in my power to make to the religious and charitable Institutions of the island, it has always been a source of serious regret to me, that they have been so utterly inadequate to the important purposes which they have been designed to promote; and that the habits of the world consume the greater portion of every man's means in expenditure of far inferior utility, on objects comparatively trivial and contemptible.

I hold it to be the bounden duty of every one, on whom the bounty of the Almighty has generously bestowed abundance, to give freely and cordially, each according to his means, for the benefit of those in less fortunate circumstances, who tread the thorny paths of life, and need assistance. No purpose can be conceived having stronger demands on our best exertions, than that on which the pious ministers of Christianity in this island unceasingly labour;—the intellectual, moral, and religious, instruction of the great mass of its inhabitants, who were formerly in the chains of mental as well as bodily bondage.

For the share, Gentlemen, which the reverend pastors of your Society have taken in this holy work you are entitled to the gratitude of mankind. I humbly hope, that the God of all will bless your endeavours, and produce suitable fruits in the practice by your congregations of that virtuous conduct, which is the only road to true happiness, either in this world or that to come.

### DEATH OF MR. PAINE AT BELLARY.

ANOTHER valued member of our Mission in the South of India has, in the mysterious

providence of the Most High, been removed to the better world. By letters from the

Rev. William Thompson, we learn with very deep regret that Mr. B. H. Paine, who had conducted the press at Bellary for several years with great diligence and efficiency, is now no more; having in March last been suddenly seized with a violent attack of cholera which terminated in death on the 6th of that month. Only a short period has elapsed since our departed friend visited England with the intention of qualifying himself for still more effective and enlarged exertions in the work of God among the heathen. During his stay in this country, he secured by his Christian amiability and worth, the esteem and affection of all with whom he had any intercourse, and he returned to India with the cheering prospects of a long career of usefulness in connection with the Bellary Mission. But He whose judgments are unsearchable has, in his wisdom and his love, ordained otherwise. Mr. Paine reached Bellary early in December last, but scarcely had he time to make arrangements for resuming his important duties, when he was called to put off mortality. From the consolatory statements respecting his last moments, transmitted by our brother Mr. Thompson, the following will be read with mournful pleasure:—

"He asked me, 'What the medical men thought of him?' I said, 'They think it is a bad case.' He did not appear to be sur-

prised, but remarked, 'I thought so.' I said, 'It is well for you, my dear brother, you have not a Saviour yet to seek;' he replied, 'Yes!—read to me the hymn,

'How firm a foundation, ye saints of the Lord.'

'I used to read it to my sister when she was ill.' I read the hymn to him, and spoke of its appropriateness—he assented as one who felt the truth and beauty of the sentiments, and he repeated the last line after me with solemn emphasis,

'I'll never, no, never—no, never—forsake.'

"After a short interval of rest, I proposed to read and pray with him. He gladly accepted my offer; but I read only a few verses, when I was obliged to desist. In a few moments he said, 'I can attend now,' and I read a few verses more; then, unwilling to disturb him further, I and his sorrowing partner knelt at his couch and offered a short prayer. Thus closed the last of our spiritual exercises together on earth: he was very soon after incapable of participating in our conversation and prayers—the hand of death was upon him. We were not strangers to his faith and piety; years of intimate friendship had revealed his character to us, and we needed not the testimony of his death-bed to assure us of his abundant entrance into glory."

## ORDINATION OF MR. WHITEHOUSE.

ON Wednesday evening, June 8, Mr. John Owen Whitehouse, appointed by the Directors to labour at Nagercoil, South Travancore, East Indies, was ordained at the Weigh-house Chapel. The introductory discourse was delivered by the Rev. William

Campbell; the Rev. Thomas Binney presented the ordination prayer; and the charge was given by the Rev. John Harris, D.D. The other parts of the service were sustained by the Revs. J. J. Freeman, E. Mannering, J. Smith, and J. Wardlaw.

## LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Rev. G. Charter, Dec. 14. Rev. J. M. Orsmond, Jan. 16, Aug. 13, Sept. 6, Oct. 12. Rev. C. Wilson, Nov. 30, Dec. 8. Huahine, Rev. C. Barff, Oct. 16, and 18. Raiatea, Rev. J. Platt, July 3, 8, and 23, Aug. 14. Mr. J. C. Williams, Sept. 3. Eimeo, Rev. J. Blosson, July 4. Rarotonga, Rev. C. Pitman, June 8, Aug. 26, October 1. Navigators Islands, Rev. C. Hardie, Sept. 2. Rev. G. Pratt, Sept. 6. Rev. A. W. Murray, Sept. 15. Rev. W. Day, March 9. Rev. W. Mills, Sept. 1. Rev. W. Harbutt, April 21. Rev. T. Heath, April 30, Sept. 10. Marquesas, Rev. Messrs. Thompson and Stallworthy, Oct. 14. Sydney, Rev. Dr. Ross, Aug. 19, Sept. 23, Nov. 2, 20, and 22. Rev. T. S. M'Kean, Oct. 27. Rev. J. T. Jesson, Nov. 10.

ULTRA GANGES, 1841-42. Macao, Rev. W. C. Milne, Dec. 9. Dr. Lockhart, Jan. 13. Dr. Hobson, Jan. 17, Feb. 7. Messrs. Lockhart, Milne, and Hobson, Sept. 13. Malacca, Rev. Dr. Legge, Oct. 28, Dec. 1, Dec. 15. Pinang, Rev. T. Beighton, Aug. 16, Nov. 5. Rev. Messrs. Beighton and Stronach, Sept. 25. Rev. A. Stronach, Jan. 3. Rev. W. H. Medhurst, Oct. 7.

EAST INDIES, 1841-42. — Calcutta, Rev. T. Boaz, Dec. 7, and 11, Jan. 7, 15, and 18, Feb. 14,

and 15, March 18. Rev. S. Dyer, Jan. 12. Rev. G. Gogerly, Dec. 13. Rev. J. Campbell, Mar. 18. Chinsurah, Rev. G. Mundy, Jan. 28. Mirzapore, Rev. R. C. Mather, Jan. 16. Benares, Rev. J. A. Shurman, Feb. 14. Rev. J. Kennedy, March 14, and 17. Surat, Rev. W. Flower, Jan. 24, Feb. —. Rev. W. Clarkson, March 26. Madras, Rev. A. Leitch, Jan. 20. Vizagapatam, Rev. E. Porter, Jan. 20. Belgaum, Rev. W. Beynon, Jan. 26, Mar. 24. Rev. J. Taylor, March 24. Bellary, Rev. W. Thompson, Jan. 22, Feb. 22, March 24. Bangalore, Rev. J. Sewell, Jan. 22, 24, Feb. 21, March 22, and 24. Rev. E. Crisp, Dec. 27, Jan. 19, March 21. Rev. B. Rice, Feb. 21, March 24. Mysore, Rev. C. Campbell, Jan. 19, March 18. Salem, Rev. J. M. Lechler, Feb. 17. Combaconum, Rev. J. E. Nimmo, Feb. 15. Coimbatore, Rev. E. Lewis, Jan. 14. Rev. Messrs. Addis and Lewis, Dec. 31, Mar. 16. Rev. W. B. Addis, Feb. 9, March 14. Nagercoil, Rev. Messrs. Russell, Pattison, Mault, Thompson, and Cox, March 17. Neyoor, Rev. C. Mead, Jan. 18. Rev. J. Abbs, Jan. 14. Trevandrum, Rev. J. Cox, Feb. 19, March 12.

MEDITERRANEAN, 1841-42.—Corfu, Rev. J. Lowndes, Feb. 22, March 7, and 15.

SOUTH AFRICA, 1841-42. — Cape Town, Mrs.

Philip, January 13, Feb. 10, and 18, March 12.  
 Rev. M. Vogelgezag, Jan. 16. Paarl, Rev. G. Barker, Feb. 3, and 8. Pacaltsdorp, Rev. J. Melvill, Dec. 31. Bethelsdorp, Rev. J. Kitchingman, Dec. 31. Port Elizabeth, Rev. E. Solomon, Feb. 5. Uitenhage, Rev. W. Elliott, Dec. 16, Jan. 4. Theophilus, Mr. T. Merrington, Dec. 8. Philoipon, Rev. Dr. Philip, Jan. 9. Long Kloof, Jan. 14. Caffreland, Rev. F. G. Kayser, Dec. 24. Rev. R. Birt, Dec. 16. Colesberg, Rev. T. Atkinson, Dec. 29. Philippolis, Rev. G. Schreiner, Aug. 8. Lattakoo, Mr. R. Edwards, Dec. 8. Rev. D. Livingston, Dec. 22.

AFRICAN ISLANDS, 1841-42. — Mauritius, Messrs. Baker and Le Brun, Jan. 1. Mr. E. Baker, Dec. 23. Mrs. Johns, Jan. 27. Rev. D. Johns, Feb. 7.

WEST INDIES, 1841-42.—Demerara, Rev. S. S.

Murkland, Jan. 17. Rev. C. Rattray, Jan. 19, 20, and 22, Feb. 24, March 12. Rev. J. Ketley, Jan. 12 and 17. Rev. J. Scott, Jan. 27, Feb. 8, and 24. Rev. J. Henderson, Feb. 22. Rev. E. A. Wallbridge, March 14. Berbice, Mr. G. Pettigrew, Jan. 15, Feb. 16. Rev. R. Thompson, Jan. 10, and 27. Rev. E. Davies, Jan. 21, 25, and 26, Feb. 9, 18, and 23, March 11. Rev. D. Kenyon, Jan. 18. Rev. J. Roome, Jan. 25, Feb. 2, March 5, and 24. Rev. S. Haywood, Feb. 9, and 18. Rev. J. Waddington, Feb. 1, and 10. Jamaica, Mr. W. Slatyer, Feb. 10, and 14, March 21. Rev. W. Alloway, Feb. 24. Rev. B. Franklin, March 10. Rev. R. Jones March 9. Rev. T. H. Clark, Feb. 4, and 24. Rev. J. Vine, Feb. 15. Rev. F. W. Wheeler, March 15, and 29. Rev. R. Dickson, March 22. Mr. J. Milne, Feb. 12.

## MISSIONARY CONTRIBUTIONS,

*From the 1st of March to the 9th of April, 1842,—concluded.*

| WALES.                      | £ s. d.       | £ s. d.                        | £ s. d.      |
|-----------------------------|---------------|--------------------------------|--------------|
| North Aust. Society.—       |               |                                |              |
| Anglesea.—                  |               |                                |              |
| Amlwch .....                | 9 9 0         | Less 10l. to Colonial          |              |
| Llanerchymedd .....         | 1 15 10       | Missionary Soc. and            | 201 5 7      |
| Pentraeth .....             | 1 17 8        | exps. 14l. 2s. 7d. ....        |              |
| Beaumaris .....             | 6 10 2        |                                |              |
| Bodedern .....              | 1 8 0         | Denbighshire and Flint-        |              |
| Berea .....                 | 8 1 9         | shire Aust. Soc.—              |              |
| Cana .....                  | 0 10 0        | Llanrwst Nant-y-Rhin,          |              |
| Glanrafon .....             | 0 14 0        | and Trefnw .....               | 22 18 10     |
| Groeslon .....              | 0 11 2        | Mold .....                     | 14 10 3      |
| Holyhead .....              | 20 2 4        | Long .....                     | 1 12 8       |
| Llandeusan .....            | 1 5 8         | Soar .....                     | 0 11 0       |
| Llanfair .....              | 0 9 6         | Rhyl .....                     | 1 0 0        |
| Paradwys, Rhos-y-           |               | Denbigh, including 10l.        |              |
| meirch, and Sardin... 5 4 1 |               | for a school at Han-           |              |
| Salem .....                 | 5 0 6         | key .....                      | 32 17 2      |
| Sion and Shiloh .....       | 3 4 3         | For boy at Berham-             |              |
| Carnarvonshire—             |               | pore, R. P. Roberts            | 3 0 0        |
| Abersoch, Bwlchtaccyn       |               | Bethel and Nebo.....           | 6 8 3        |
| and Capel Newydd... 2 6 0   |               | Llangwm .....                  | 1 7 2        |
| Ab-rerch .....              | 1 8 1         | St. George .....               | 10 1 8       |
| Bethesda .....              | 13 2 2        | Ruthin .....                   | 12 12 6      |
| Bethel and Shiloh .....     | 5 5 6         | Wern .....                     | 8 7 0        |
| Carnarvon and Bont          |               | Holywell .....                 | 10 12 10     |
| Newydd .....                | 10 4 0        | Mostyn .....                   | 5 17 1       |
| Conway .....                | 3 0 0         | Hon. L. M. E. Mostyn.          | 1 0 0        |
| Colwyn .....                | 6 11 0        | Newmarket .....                | 1 4 9        |
| Capel Helyg .....           | 2 17 9        | Sarn .....                     | 2 0 0        |
| Ceidio Rehoboth and         |               | Gwaenysgor .....               | 0 11 0       |
| Beersheba .....             | 0 19 8        | Penuel .....                   | 2 18 7       |
| Dwygyfylchy .....           | 5 16 0        |                                |              |
| Ebenezer .....              | 2 0 8         | Less exps. 5l. 7s. 6d. 134 3 3 |              |
| Llanhaiarn .....            | 0 19 3        |                                |              |
| Nazareth .....              | 0 7 7         | Ruabon, per Mr. E. Mor-        |              |
| Nevyn .....                 | 3 0 8         | ris .....                      | 3 8 6        |
| Portinadoc .....            | 6 1 10        | Ditto, per Miss Morris ...     | 1 10 0       |
| Penygroes and Taly-         |               |                                |              |
| sarn .....                  | 2 19 1        | Ditto, per Rev. E. Evans       |              |
| Rhosylan and Tabor... 5 5 0 |               | Rehoboth, Dyffryn.....         | 4 0 0        |
| Flintshire.—                |               | Barmouth .....                 | 2 3 0        |
| St. Asaph .....             | 1 12 0        |                                | 6l. 3s.      |
| Rt. Hon. Lord Mostyn.       | 1 0 0         | Per Rev. C. Jones—             |              |
| Buckley .....               | 11 0 0        | Dolgelly .....                 | 5 8 1        |
| Holywell .....              | 23 9 8        | Mr. T. Davies .....            | 21 0 0       |
| Rhesycae, Salem, and        |               | Cefnnowell .....               | 0 19 0       |
| Waendymarch .....           | 13 10 7       | Llanelltyd .....               | 1 11 3       |
| Bagillt .....               | 4 10 6        | Rhyddymain .....               | 3 17 1       |
| Waengoleugoed .....         | 1 18 0        | Brithdir .....                 | 2 6 7        |
| Merionethshire—             |               | Siloh .....                    | 0 6 0        |
| Bala .....                  | 4 5 2         |                                | 35l. 8s.     |
| Bethel .....                | 2 15 1        | Per Rev. E. Davies—            |              |
| Corwen .....                | 1 10 5        | Trewsfynydd .....              | 2 4 0        |
| Llanuwlyn .....             | 7 10 6        | Ganilwyd .....                 | 1 13 2       |
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| Montgomeryshire Assoc.,     |               |                                |              |
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| Foel .....                  | 1 15 10       |                                |              |
| Llanbrynmair .....          | 36 16 6       |                                |              |
| Beulah .....                | 2 6 3         |                                |              |
| Carno .....                 | 3 15 3        |                                |              |
| Llanerfel .....             | 1 9 0         |                                |              |
| Llanfair .....              | 10 7 2        |                                |              |
| Llanfyllin .....            | 26 17 6       |                                |              |
| Llanidloes .....            | 3 0 0         |                                |              |
| Llanrhaeadr and Peny-       |               |                                |              |
| bont .....                  | 1 14 11       |                                |              |
| Llansilin .....             | 2 3 0         |                                |              |
| Main and Meifod .....       | 3 18 7        |                                |              |
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| Bwlchyffrydd .....          | 2 14 0        |                                |              |
| Dolanog .....               | 1 0 0         |                                |              |
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| Balance last year .....     | 0 13 3        |                                |              |
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| Bethesda .....              | 4 4 6         |                                |              |
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| Brecon .....                | 4 13 4        |                                |              |
| Builth .....                | 4 11 1        |                                |              |
| Brechfa .....               | 0 12 6        |                                |              |
| Brychcoed .....             | 7 13 10       |                                |              |
| Cerrigcadarn .....          | 0 17 6        |                                |              |
| Cwmwysg .....               | 1 10 0        |                                |              |
| Libanus .....               | 1 0 6         |                                |              |
| Llanwordi .....             | 1 6 0         |                                |              |
| Troedrhydwolar .....        | 3 11 10       |                                |              |
| Tredustan .....             | 0 15 0        |                                |              |
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| Aberystwith .....           | 9 11 6        |                                |              |
| Nebo .....                  | 3 4 2         |                                |              |
| Llanfair .....              | 1 0 0         |                                |              |
| Penycae .....               | 1 16 7        |                                |              |
| Ebenezer .....              | 0 5 2         |                                |              |
| Llanbadarn .....            | 4 5 3         |                                |              |
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| Rhydybont, 1841.....        | 6 4 8         |                                |              |
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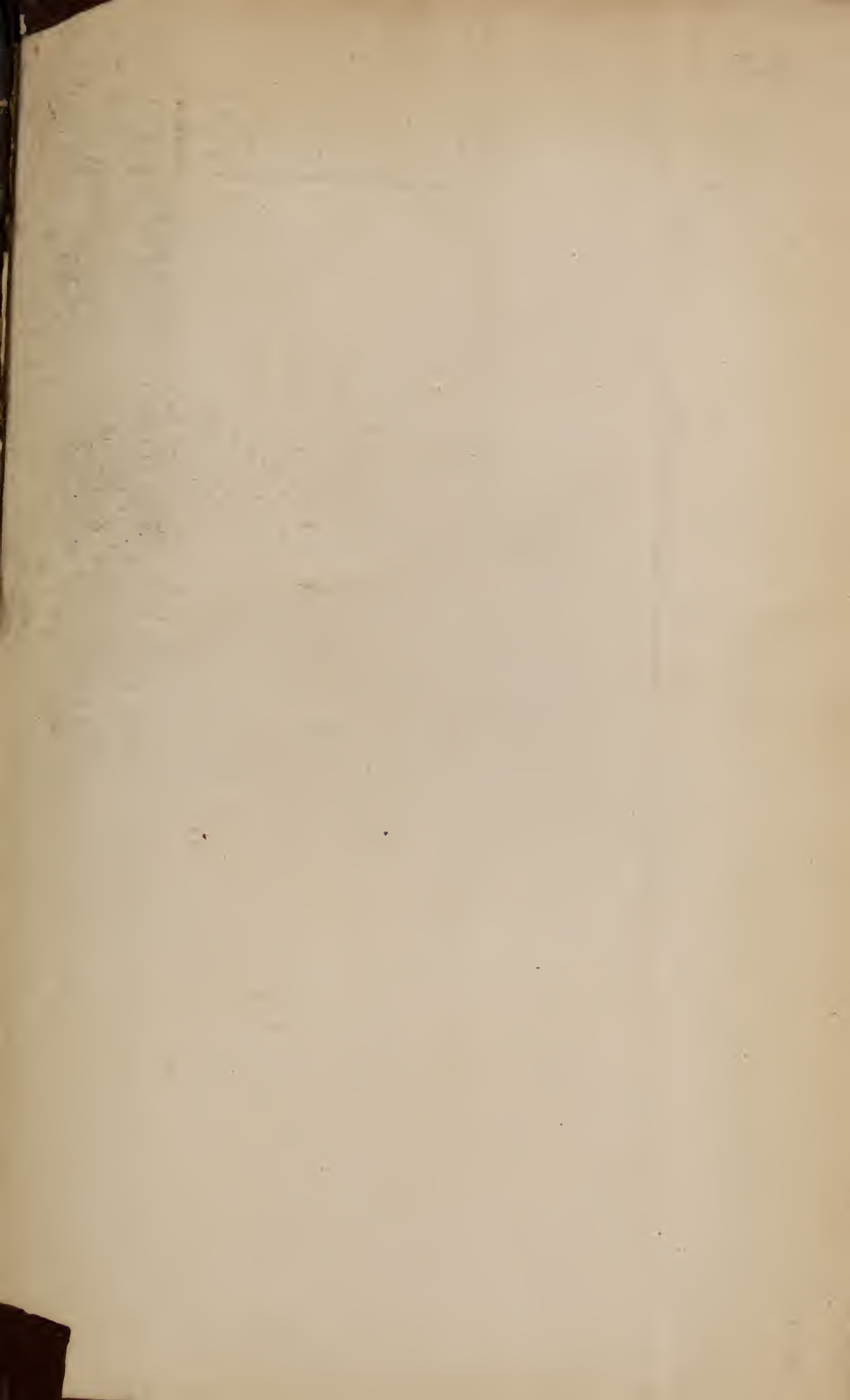
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| Hawen, Pontgarreg, & Glandwr                            | 18  | 14 | 2  | Sketty   | 0   | 11 | 3  | New Lanark   | 2   | 10 | 0  |
| Tynygwddwn, Graigwen, Rhydygsf, and Troedyslyn          | 8   | 5  | 1  | Bridgend, Brynmenyn, Bethel, and Coity   | 4   | 14 | 0  | Port Dundas, Mr. P. Mearns' Morning Fem. Class                                       | 0   | 15 | 2  |
| Neuaddlwyd, Pontprendu, Penybanc, and Dihewid           | 9   | 10 | 0  | Merthyr, Bethesda  | 6   | 3  | 0  | Trongate Congregational Sabbath-school   | 1   | 10 | 0  |
| Horeb, Bwlchygroes, & Carmel                            | 14  | 8  | 6  | Adulam   | 2   | 11 | 0  | West George-street Chapel, Society for religious purposes                            | 46  | 13 | 6  |
| Trewen, Bryngwyn, & Brynmair                            | 14  | 6  | 11 | English Chapel   | 2   | 2  | 0  | Blantyre Works Assoc.  | 1   | 0  | 0  |
| Saron and Ebenezer                                      | 8   | 16 | 3  | Cardiff, Ebenezer and Three Crosses and Brynteg                                  | 5   | 0  | 0  | Mr. R. White, Carmun-nock  | 0   | 12 | 0  |
| Brynteg   | 1   | 13 | 10 | Cydach   | 4   | 7  | 8  | Mr. J. Stuart, Garnet-hill   | 1   | 0  | 0  |
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| Rev. D. Rees—   | 1   | 0  | 0  | Less exps. 1l. 9s. 2d.   | 121 | 5  | 0  | Less exps. 1l. 6s.   | 111 | 18 | 2  |
| Horeb, near Brechfa                                     | 0   | 15 | 0  | Rhayader, Indep. Chapel  | 5   | 0  | 0  | Carluk Sabbath-school, per Mr. G. Brown  | 1   | 0  | 0  |
| Jerusalem   | 0   | 15 | 0  | Glamorgan, two Friends   | 10  | 10 | 0  | St. Andrew's Students  | 1   | 0  | 0  |
| Penygroes   | 7   | 8  | 2  | SCOTLAND.  |     |    |    | Missionary Society   | 1   | 0  | 0  |
| Bethania  | 11  | 11 | 9  | A Constant Reader of the Evangelical Magazine, in the North of Scotland          | 1   | 0  | 0  | Nairn Congregational Ch.   | 2   | 0  | 0  |
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| Carmel Pembrey  | 1   | 2  | 0  | Interest   | 0   | 6  | 6  | Misses Meliss, Mundy   | 0   | 12 | 0  |
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| Bryn-sion, Capelfon, and Clydoy                         | 6   | 14 | 0  | Schivas B. and M. Soc.   | 2   | 10 | 6  | Dalkeith Congregational Society  | 10  | 0  | 0  |
| Penygraig and Ramana                                    | 3   | 8  | 6  | Banchory Prayer-meeting  | 0   | 13 | 0  | IRELAND.   |     |    |    |
| Ffynnonbedr   | 5   | 4  | 0  | Kinnethmont Juv. Soc.  | 1   | 0  | 0  | Hibernian Aux. Soc.  | 486 | 19 | 2  |
| Llanybri, Smyrna, and Llanstephan                       | 3   | 10 | 2  | A Member of the New Deer Temperance Soc.   | 1   | 1  | 0  | Dublin, Mr. W. Foster, For Salem Sch. Neyoor   | 10  | 0  | 0  |
| Sardis and Kedwelly                                     | 1   | 9  | 0  | Kintore Parochial Assoc.   | 1   | 10 | 0  | Belfast, per Mr. J. Fraser   | 15  | 8  | 0  |
| Trelech and Schools                                     | 29  | 0  | 0  | Insch Juvenile Society   | 3   | 0  | 0  | Friends in Derry and Coleraine, by Miss Mottill, for the Malagasy, less exchange 2s. | 3   | 10 | 0  |
| Blaenywed ditto   | 20  | 0  | 2  | Stuartfield Congregational Church  | 5   | 0  | 0  | JERSEY.  |     |    |    |
| Siloam  | 2   | 12 | 4  | Church   | 5   | 0  | 0  | Aux. Soc. per Rev. F. Perrot   | 10  | 0  | 0  |
| Peniel  | 17  | 10 | 2  | Tarves and Craigdam  | 6   | 0  | 0  | Congregational Church  | 26  | 16 | 5  |
| Cana  | 3   | 8  | 6  | For N.Tea. J. Craigdam   | 6   | 0  | 0  | For Nat. Girls, E. Faithful, and A. Peaceful   | 4   | 0  | 0  |
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| Lammas-street, Carmarthen                               | 46  | 18 | 8  | Spittal, near Berwick  | 2   | 2  | 0  | Tea Meeting  | 10  | 0  | 9  |
| Henllan   | 59  | 0  | 1  | J. Burn and friends  | 2   | 2  | 0  | Anniversary do.  | 29  | 5  | 0  |
| Rhydyceisid   | 4   | 6  | 0  | Dundee, Ward Chapel  | 10  | 0  | 0  | Meeting at St. Martin's  | 2   | 17 | 3  |
| Laughame  | 2   | 0  | 6  | Juvenile Miss. Society   | 8   | 0  | 0  | Eldad Chapel   | 18  | 12 | 0  |
| Bethlehem and St. Clears                                | 20  | 15 | 5  | Elgin Missionary Soc.  | 19  | 6  | 0  | New-street Chapel  | 17  | 0  | 0  |
| Park-street, Llanelly                                   | 14  | 16 | 11 | Inverkeithing—   |     |    |    | Less expes. and prem.  | 109 | 13 | 0  |
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| Capel-als   | 12  | 16 | 9  | For Native Teacher   | 10  | 10 | 0  | ROTTERDAM.   |     |    |    |
| Siloa   | 4   | 1  | 1  | 11l. 10s.  |     |    |    | Ladies' Aux. Soc.  | 10  | 0  | 0  |
| Collection  | 6   | 8  | 2  | Forres, Congreg. Society   | 2   | 0  | 0  | For Nat. Tea. E. Miller  | 10  | 0  | 0  |
| Gower, Bethesda   | 9   | 8  | 1  | Falkland, ditto  | 2   | 7  | 7  | A Friend, per Rev. E. Miller   | 5   | 0  | 0  |
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| Neath   | 29  | 4  | 0  | Glasgow Aux. Society—  | 42  | 13 | 6  | ST. PETERSBURGH.   |     |    |    |
| Bethesda  | 4   | 14 | 10 | Subscriptions  | 8   | 0  | 0  | Aux. Soc. Balance  | 199 | 7  | 9  |
| Hirwaun   | 1   | 0  | 0  | Collected by Mrs. J. S. Blyth  | 8   | 0  | 0  | ST. HELENA.  |     |    |    |
| Bethlehem   | 1   | 5  | 0  | West Campbell-street, Reformed Presbyterian Congregation                         | 5   | 0  | 0  | Aux. Society   | 6   | 1  | 6  |
| Taihirion   | 0   | 9  | 6  | Collected by the young people of New Lanark, for an orphan under the             |     |    |    | PRINCE EDWARD'S ISLAND.  |     |    |    |
| Llanharan   | 2   | 0  | 0  |  |     |    |    | Per Rev. J. Waddell  | 6   | 0  | 0  |
| Radyr   | 0   | 9  | 0  |  |     |    |    |  |     |    |    |
| Llansantffraid  | 0   | 7  | 0  |  |     |    |    |  |     |    |    |
| Cowbridge, Cal. Meth. Chapel                            | 0   | 14 | 3  |  |     |    |    |  |     |    |    |
| Morrison  | 2   | 2  | 0  |  |     |    |    |  |     |    |    |
| Swansea, Ebenezer                                       | 17  | 10 | 0  |  |     |    |    |  |     |    |    |

ERRATA in the May Magazine, under the head of Leeds:—for *M. Clapham*, read, *Mary Clough*; and for *Martha Arthington*, read, *Maria Arthington*.





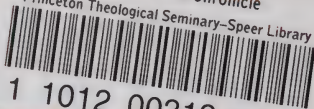




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